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Missionary Education in China—Our Schools.

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China has the oldest living civilization on the globe. Contemporary with Egypt and Babylon, and antedating ancient Greece by at least 1,200 years, she has seen those great nations flourish and pass away, while her race and civilization still live. Such a continued national existence amid the wear and tear of centuries, the shocks of revolutions, dynastic changes, and even of subjugations, challenges us to believe that the great God of nations and of all history has some high mission yet to be fulfilled by the Chinese.

Not only is China the oldest living nationality, but she by far outnumbers any other. The population of the empire is about one-third the total inhabitants of the globe, and the area of the empire is equal to that of all Europe. Her literature and ideographs are in use in Japan and Korea. No wonder the great Neander was constrained to declare only a few days before his death: "It is a great step towards the civilization of our planet if Christianity can gain an entrance into China." This he said in 1850. What would he say to-day?

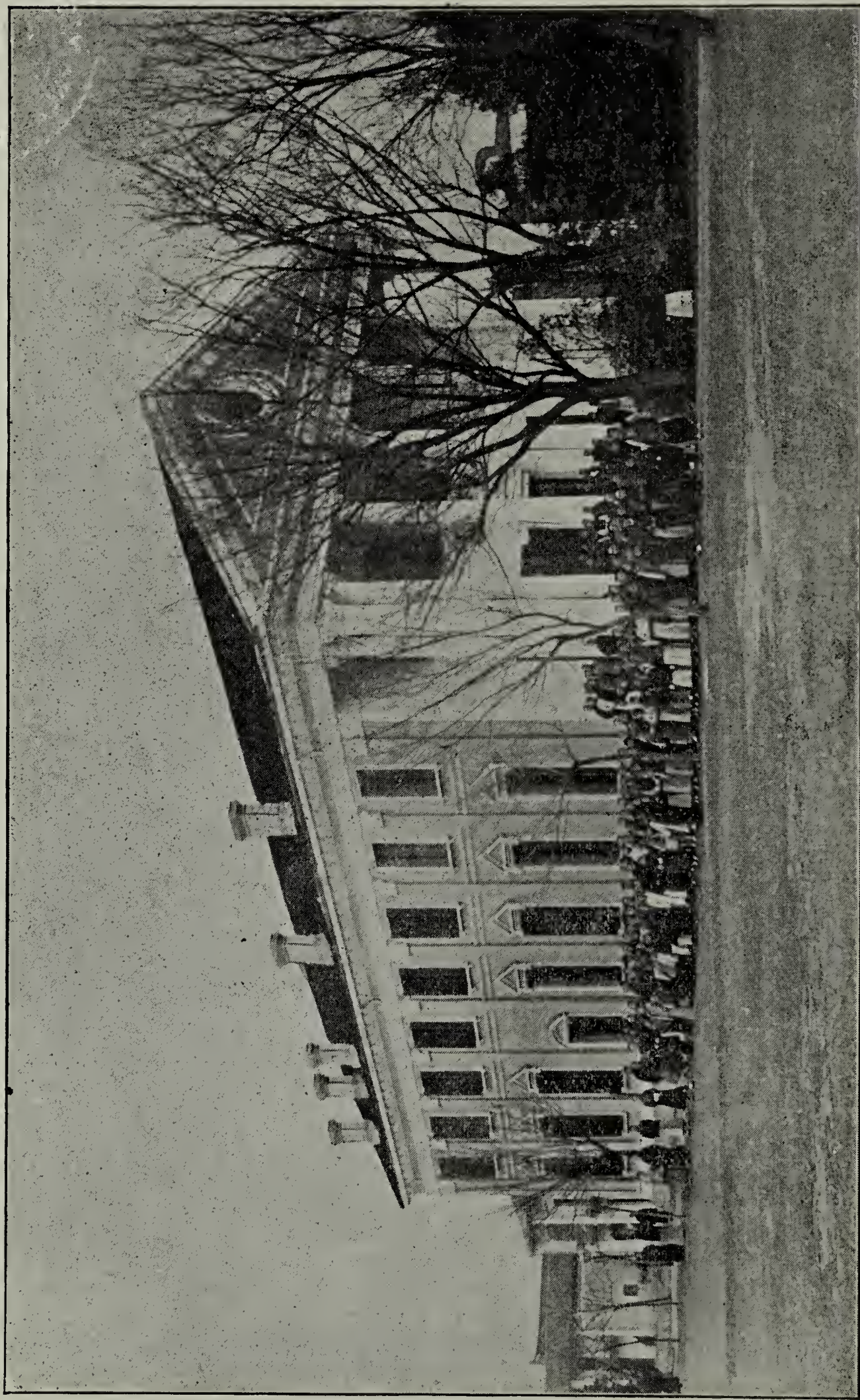
China's civilization is intellectual and literary to a high degree. For ages and ages there has been a competitive system of examinations and degrees not equaled in any other country. It is based upon the sentiment that the "wise and able should rule." That system has stimulated education as is evidenced by the fact that schools have long been established in every city and village throughout the country. Out of these schools there is a drafting of promising boys as candidates for degrees. These candidates are in turn sifted by four preliminary examinations. They must stand the further test of having a good moral character and a pedigree unsoiled by crime for three generations. Three classes—play actors, barbers, and executioners—are prohibited from seeking degrees. There are three competitive examinations each, for degrees which correspond somewhat to our B.A., M.A., and LL.D. degrees.

The first, or B.A. examination, is conducted twice every three years in the Fu cities of the province by the official examiners who travel in circuit for this purpose. Varying according to the districts, the number of students applying for this examination ranges from 3,000 to 12,000. The number of chances for winning this B.A. degree varies also from one in forty-three to one in one hundred.

The second, or M.A. degree examination, is conducted once every three years in the provincial capitals, and is applied for by the winners of the B.A. degree. The number of applicants varies from 8,000 to 10,000, and the chances of "leaping the dragon gate" are still fewer, the examinations being severer.

The late Dr. A. Williamson says this examination "continues for nine days, three sittings of three days, night and day, during which time no student is allowed to emerge from his cell."

The proud victors of the second degree are the contestants for the third, or LL.D. degree. These gather at the capital, Pekin, the following spring—that is, every three years—where they meet from 8,000 to 10,000 of the brightest men in the whole land. The number of chances averages about 360, so that thousands are disappointed and have to make trial again, oftentimes until middle life is passed, and without success. The balance of their days is spent in bitterness. The winners of this third degree meet for a final bout, the examination being conducted by the emperor himself, who picks out from among them 18 or 20, and from these again a tripos, namely, first, second,



ANGLO-CHINESE COLLEGE, SHANGHAI.

and third wranglers. To these the emperor gives a feast, and their names are proclaimed as heroes throughout the land. Like the victors in the Olympian games, their names are inscribed upon the scroll of national fame; not, however, as victors in athletic games, but in a higher, an intellectual contest.

Nor is this all; those 18 or 20 men picked out by the emperor are appointed to the Han-lin or Imperial Academy, and the remaining winners of the L.L.D. degree are assigned either at once or later to office in the government. There is still a higher position—the “All Investigating Court,” of forty members—in part selected from the Han-lin members. This high court has extraordinary functions, including that of expressing their opinion upon the procedure of the emperor himself.

Of course the range of subjects in these examinations is not so wide as with us; still it is by no means contemptible, and if conducted according to the regulations, which is not always the case, it is quite severe.

The first examination is upon the classics, calligraphy, and composition, each student being required to prepare two prose essays and a poem.

The second is severer and wider, embracing literature, exegesis, history, agriculture, finance, and recently mathematics. In two provincial examinations lately held scientific subjects were included.

The third is still more searching, and is capable of indefinite extension of subjects. In a few more years our Western sciences will be included.

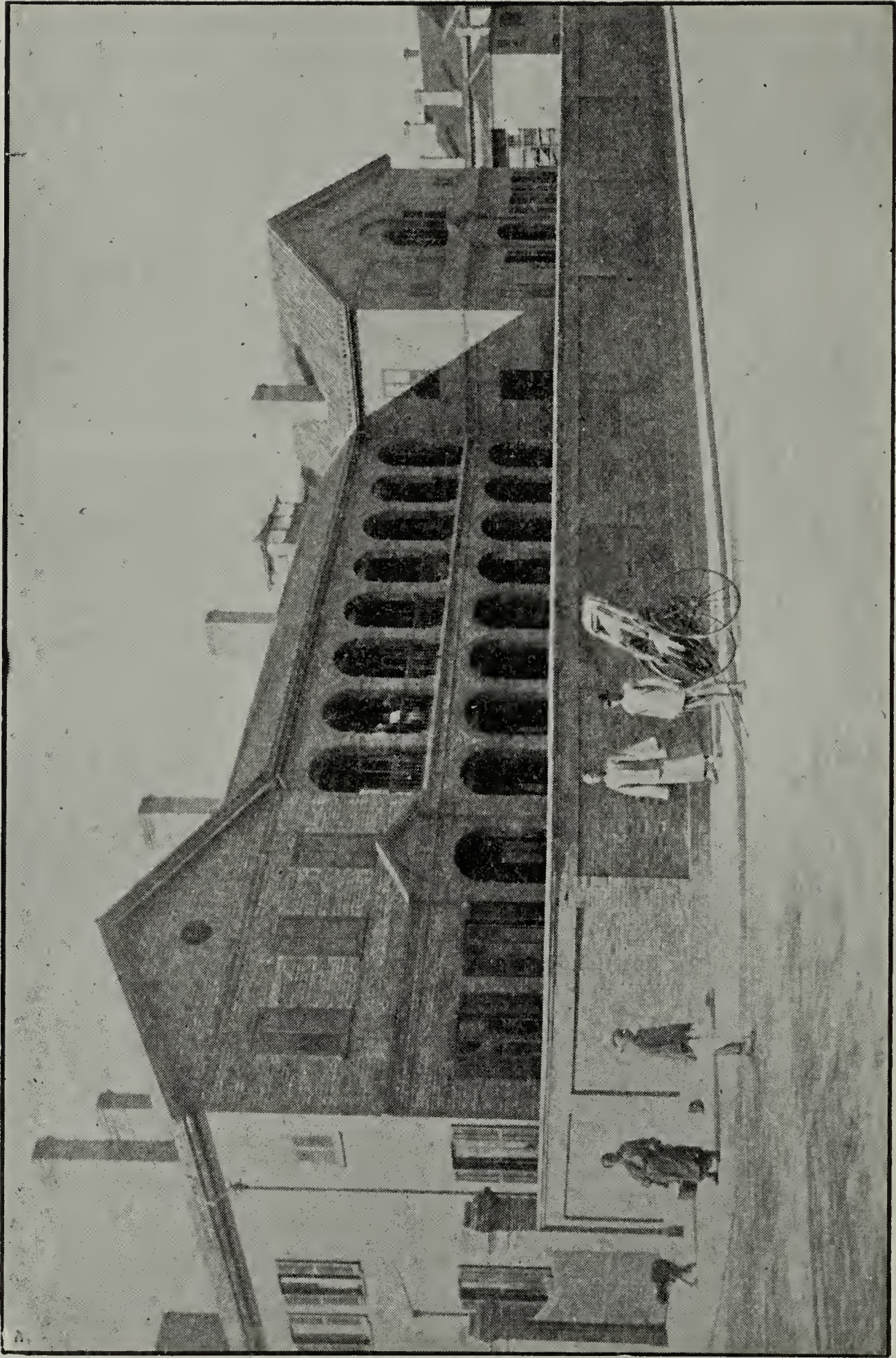
The result of all this ancient educational and literary system is that the *literati* have immense influence in everything, and that learning counts in practical ways for more in China than anywhere else. In a sense peculiar to this nation, the ruling class, the officials, are the literary aristocracy. And yet in sharp contrast with India, it is not a caste system, but is decidedly democratic, because any boy from any rank or condition of life may reach the top round of the ladder by passing the competitive examinations.

Dr. Young J. Allen, than whom no one has better right to speak, declares that in intellectual advancement the Chinese are to-day quite equal to the ancient Greeks.

Another one of our missionaries in China has said: “No missionary can afford to despise this remarkable intellectual civilization. China lacks those elements of civilization that have been wrought out among us by the finger of God,” and is therefore pagan, with an incubus to carry that has crushed other nations; nevertheless, “on the human side her civilization stands out a wonder in human achievement.”

CHINA AT LAST WILLING.

The Chinese are the most self-conceited and conservative people. Theirs is the celestial country, and they are the civilized; whereas, other countries are poor and miserable, and other nations barbarians. Everything Chinese is so ancient, so well proven and perfect, that no improvement is possible that comes from non-Chinese sources. The very fact that Englishmen and other foreigners have come to dwell and trade in Chinese ports is proof that China is superior to their own rude native lands. And the missionaries of the Jesus religion, who seem to be so zealous in their labors, are prompted solely by some selfish or political trick. The very language of the “foreign devils” is childish in comparison with the Chinese, for theirs has only twenty-five characters, whereas (ours) the Chinese has many thousands of sacred characters, being, therefore, infinitely superior. The “foreign devils” want to come and build railroads in China—but why? Because the railways built in their own country having proven a failure they want to sell the rails and machinery to China.



M'YRE INSTITUTE, SUCHOW.

Such are the feelings and ideas that for long ruled the mind of the nation. But now there is a change. The Chinese have suffered a rude shock within the last few years, such as was never before known. That lofty superiority, calm, self-contained conceit, so characteristic of the race, and those prejudices, relating to foreigners and foreign things, handed down from fathers to sons, are being shaken up and are falling to the ground. A revolution is at last impending, and the Chinese themselves see it. The waters of the rising flood, which are everywhere, seeping and deepening, widening and threatening to undermine the throne itself, have disturbed the all-powerful *literati* and made uneasy the mercantile and wealthy classes.

For the first time in their history they begin to realize that they are weak—weaker than the nations long despised as barbarians; weaker even than the little Japanese whom they looked upon as children, and whom they had instructed in literature, art, morals, and philosophy. This startling conviction seized the ruling classes in the late Japan-China war. They begin to see that notwithstanding their unparalleled history, their ancient civilization, numerous sages; in spite of the fact that the Son of Heaven sits upon the dragon throne in the celestial country, there must be a mistake; something wrong somewhere; something must be learned and help gotten from the Europeans and Americans.

The so long self-satisfied and immovable Chinese nation has reached the place where she must accept the Western learning, inventions, and teachers; must qualify to compete politically and commercially with the Western powers or perish as a nationality. Yes, slowly, reluctantly, she has reached the startling conviction that she must turn to the Christian nations for self-preservation. It is a remarkable crisis. The very nations that have seemed to threaten her overthrow, to them she must look for help and guidance in this time of need.

THE GREAT OPPORTUNITY FOR MISSION SCHOOLS.

The day longed for, prayed for by so many, has come. The time is at hand, fitly named the day of Jehovah; for it is like that spoken of by one of Israel's prophets, "I will overturn, overturn, overturn it" (Ezek. xxi. 27), but not to utterly destroy it, for He whose right it is, is come and will rebuild the nation upon sure foundations.

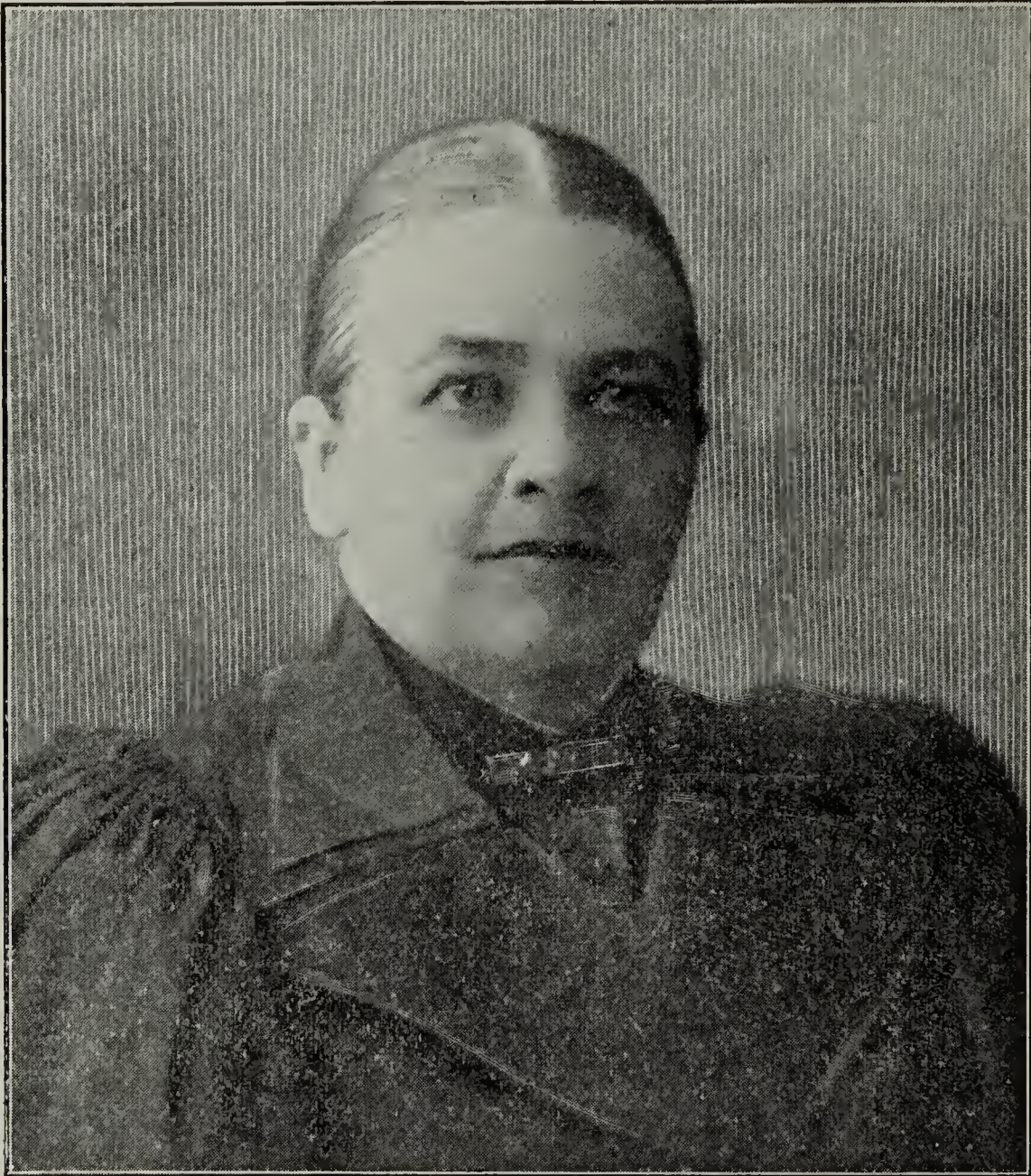
Now that the stolid Chinese have at last *awakened* and are turning to us for light and help, as did the Japanese thirty years ago, will we who represent Christian truth, Christian education, *not open our eyes* to the splendid opportunities that are inviting us?

There is to be, nay there is already, a great turning and seeking after our Western sciences, at the hands of the missionaries. The upper classes are beseeching the missionaries to teach their sons, and the mission schools are overcrowded with students.

The Christian Church has, through her missionaries, an opportunity greater and more far-reaching in its consequences than was ever before given it from the days of Christ until now. The new education of three hundred and fifty millions of Asiatics is practically in the hands of the missionaries, provided they are supported and reinforced with consecrated, well educated men and women sufficient to occupy the field. The missionaries of our several Christian communions in China hold the keys to the whole position. This is unquestionable. They know the language; they know the country and the people; they have for all these years been sowing the seed, and have slowly been winning the confidence of the communities where they have lived and worked. They have schools planted on a small scale in all the important sea ports. They have prepared text books in mathematics,

history, and the natural sciences. Not only do our missionaries realize this, but the Chinese themselves recognize it, and hence the imperial government and nearly all the provincial governments are favoring the missionaries, and in some notable educational enterprises, attempted either by the government or a few rich men, they have turned to our missionaries for leadership. Who a few years ago would have said that the missionary who for so long has been a stone of offense and of despising in their eyes, should now be sought unto?

Says Dr. Parker: "The Chinese government officials have established in many places schools for teaching the English language, mathematics, and the Western sciences, and have asked the Christian missionaries to take charge of these or give counsel, etc. As instances: Dr. Martin, of the



MISS LAURA A. HAYGOOD.

Presbyterian Board, was for many years President of the Imperial College at Peking. Mr. C. D. Tenney, formerly of the American Board, is now at the head of the Tientsin University, established for the training of young men for government service. Last fall Rev. J. C. Ferguson, of the Methodist Episcopal Mission, Nanking, was asked by the officials to become president of the new college in Shanghai. Recently Dr. A. P. Parker has himself been urged to accept the presidency of the Imperial University at Nanking at a yearly salary of \$4,000 gold, with the right to select his own teachers in the new institution. Though repeatedly solicited to accept, he firmly refused the lucrative position.

In the matter of female education, so blindly and long neglected by the Chinese, there is a revolution. In Shanghai, for instance, some wealthy merchants and officials have formed a society for the establishment of an educational institution for girls and young women. Desiring to establish a modern institution for the education of their daughters, and needing the sympathy and co-operation of the missionaries, they have invited Miss Howe, of the Methodist Episcopal Central Mission, to take charge of it. This shows how foreign ideas, as represented by our missionaries, are to-day exerting an influence in China.

Veteran missionaries like Drs. Allen, Muirhead, Edkins, and Parker, all agree that this is the time of marvelous opportunity in that vast empire. But unless we bestir ourselves and enter these new doors of opportunity—they will not always remain open—they will be closed to us. As one of our own lady missionaries wrote in her last annual report: "If we do not take advantage of the changed situation and give the Chinese Christian education, somebody else will give them infidel education." That is to say, there is danger by our short-sighted delay, our narrow vision of God's movings, and especially by our covetousness, of making the same mistake that was made in Japan. *Mark this! China is to have the Western learning from Europe and America. It will be Christian or infidel education, just as we say.* The whole question now lies in the hands of the Christian Churches here. The infidels and atheists who know nothing of God in geology, astronomy, or even in history and ethics, are not now in a position to do much in China's new education. They know not the language, cannot translate the books, nor teach the schools; are not familiar with the habits and customs of the people; have no printing presses or other institutions planted in the land. But if the Christian Church holds back, neglects to send the men and the women to occupy the field, fails to give the funds for the enlargement of our mission schools and the planting of new ones, neglects to take advantage of the providential field so strangely opened, in a few years infidelity in the person of unbelieving teachers and scientists will enter that same field and coil itself around the new institutions, the new literature, poisoning the very fountains of thought, social morals, and national life. O what great opportunities and serious responsibilities are ours at this time! As bad as it is, paganism is better for the Oriental nations than nineteenth century atheism, and the last state of China would be worse than the first.

But surely the large-minded men and women of this Christian America, men and women who love mankind for Christ's sake, will see that this is a time for liberality. Surely they see this is a time for action; for the setting apart of their sons and daughters for the work of God in far-off China, and the giving of money to support them there. If in the name and love of Christ you will send your children and give your money, China's uncounted millions will be saved. If not, she perishes; but her blood will be upon your heads. The righteous God will require it of you.

THE BEGINNINGS OF OUR MISSION SCHOOLS.

All Southern Methodists are presumably aware that the China Mission, the first foreign mission of our Church, was opened in 1848 by the Revs. Chas. Taylor and Benjamin Jenkins, in the city of Shanghai. A little later the Rev. W. G. E. Cunyngham was sent out, and in 1854 was followed by the Revs. Lambuth, Kelley, and Belton. It is a noteworthy fact that the first organized agency of those pioneers was the day school. Of course there was street and chapel preaching, but the fact is, they had schools before they had churches. A little later than the day schools was the first boarding school for girls, started in 1855 by Mrs. J. W. Lambuth. She had the fore-

sight to see that China could never be Christianized so long as the women remained untouched.

Hers was the first mission school for girls ever started under the auspices of the Methodist Episcopal Church, South, in a foreign land. It was at first carried on in her own home in Shanghai. Suspended during our Civil War, when she returned to China in 1866, it was promptly reopened and conducted by her till 1876, when it was reorganized on a large scale under the name of the Clopton School. It was made possible by the noble generosity of Mrs. D. H. McGavock, of Nashville, Tenn., who gave her beautiful bridal diamonds and other jewels for this purpose. The school name was changed to Clopton in honor of Mrs. McGavock's mother, and it still flourishes under that name. The names of those two Christian ladies, Mrs. Lambuth and Mrs. McGavock, will ever be linked together in the history of mission schools in China.

The first boarding school for boys is now the well-known Buffington Institute, founded in Suchow, an ancient walled city of 500,000 people. This was started by our native preacher, Rev. C. K. Marshall, and for several years continued under his charge. By a generous gift from Mr. Buffington, of Kentucky, of \$6,000 and an additional sum of \$2,500 from other friends, Dr. A. P. Parker was enabled in 1879 to open the school under entirely new auspices. It was named Buffington Institute in honor of its largest benefactor. Here again see how the liberality of a wealthy Christian in the home land, united with the foresight and practical ability of a missionary in the distant field, has resulted in a missionary institution which has had signal success.

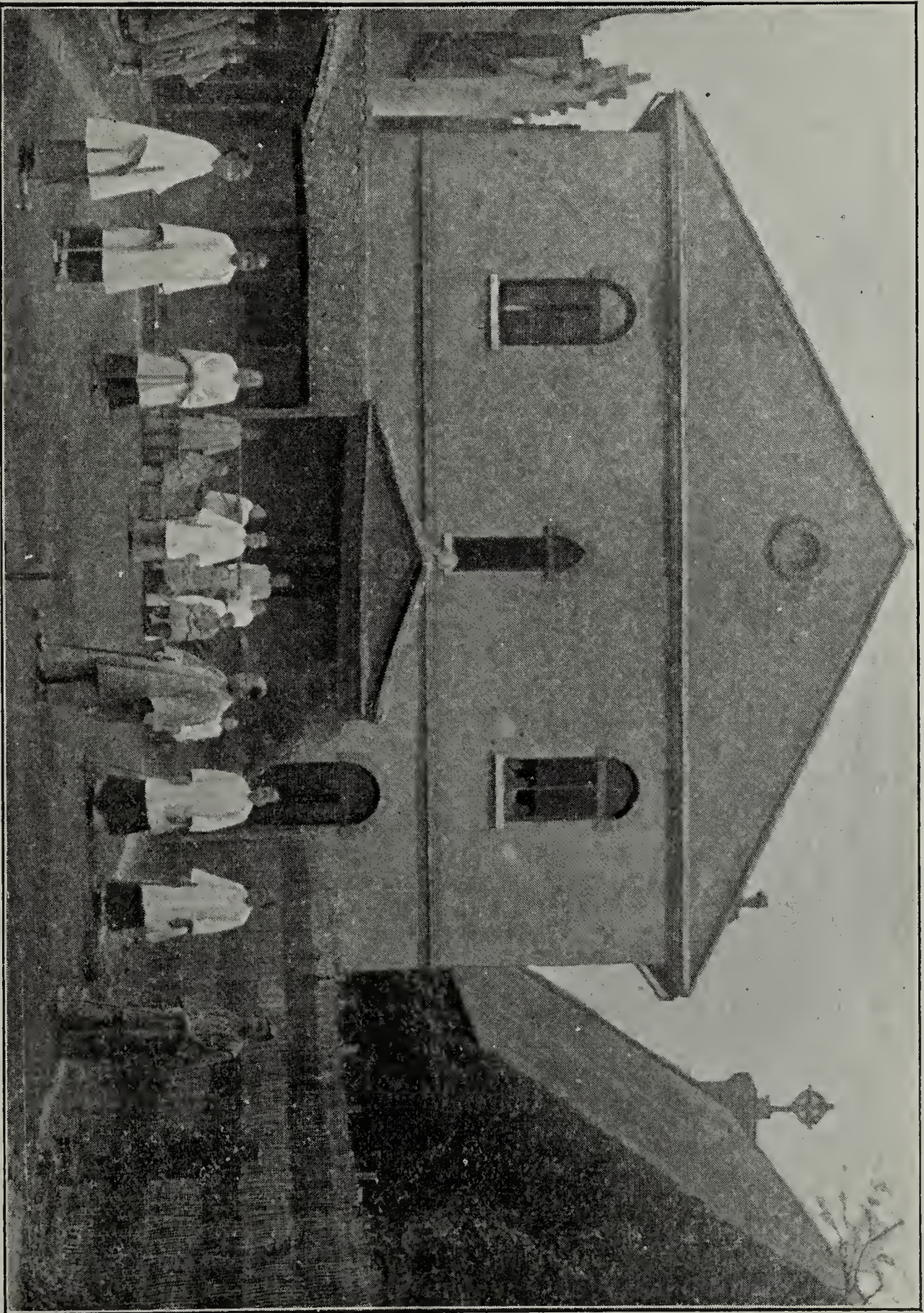
About this time (1878) a great event occurred which tended to the progress of mission education in China, viz: the organization of the Woman's Missionary Society. Miss Lochie Rankin, appointed that same year, has the honor of being the first missionary sent out by this Board. She went to Nantziang, where she took charge of Pleasant College, a new school for girls. The next year she was joined by her sister, Miss Dora, now a saint in paradise. The work in Nantziang was planned and the foundation laid by Dr. Walter R. Lambuth. Two years later (1881) a boarding school for girls was opened in Suchow by Mrs. Parker, the gifted and consecrated wife of Dr. A. P. Parker. It is now known as the Mary Lambuth School.

Meanwhile the Anglo-Chinese College was being founded (1882) in Shanghai by the Rev. Young J. Allen, D. D., whose reputation has gone beyond the circles of his own Church both in America and China. This institution is destined to play a conspicuous part in the new Christian education for the Chinese. Thus we have seen rise into view three important centers of mission schools, Shanghai, Suchow, Nantziang, and very recently a fourth, Sung-kiang, where a group of day schools has been opened.

OUR MISSION SCHOOLS TO-DAY.

1. The great city of Shanghai commands the trade of the vast Yangtse plain, and is in fact the chief commercial emporium of all China. It is the second treaty port of all the Orient, and is to become still greater and more important as a commercial and manufacturing center. Here we have three flourishing boarding schools.

(a) The Anglo-Chinese College, the Rev. A. P. Parker, President, with an enrollment of 328 students. Already 2,000 students have passed through this institution, and as the intellectual and political revolution now begun spreads throughout the nation, it will continue to do a mighty work. There will be an increasing demand for English, mathematics, and the natural sciences, and hence this college must be better equipped to meet the new conditions. Located in Shanghai, it has vantage ground. Originally pro-



CLIFTON SCHOOL, SHANGHAI.

jected on a large plan, afterwards believed to be too large, recent events are vindicating its largest plan and foresight. It is needless to say that this institution is strongly Christian, and that everything that is legitimate is done to secure the conversion of the students and to build up their faith and knowledge as Christians. Here is the key to the future.

(b) Clopton Boarding School for girls; pupils, 40. This, as has been seen, is our oldest girls' school in China, and it is with peculiar delight that we hear Miss Bomar say that the school is full to overflowing. Its special object is to prepare girls for practical work as teachers and spiritual guides for their own people. A number of the girls sent out from this school are now Bible women. Miss Haygood, the superintendent of the woman's work in China, says there is much need of new buildings. Will not some rich woman in our Southland, possessed of the generous spirit of Mrs. McGavock, repeat her noble deed by giving her jewels or money to supply Clopton School with larger quarters?

(c) McTyeire Institute; pupils, 50; opened in 1892. This school, named after our great and lamented Bishop, is a boarding school for high-class Chinese girls, its aim being to give a liberal education upon a pay basis in English, Chinese, and music. It is thoroughly Christian, religious instruction being part of the regular teaching. Though so young, it needs enlarging to meet the increasing demands. Even Miss Haygood's large faith has been more than met by the "increased interest in the education of girls in China during the last five years."

(d) There is also in Shanghai a splendid system of eleven day schools, located in various parts of the city, with an enrollment of 540 pupils. These are for poor children, and are managed by two of the cultured, consecrated ladies of the Woman's Board. As a part of the regular teaching, the children are instructed in gospel story, catechism, and song. What a great work is this—the molding of a new generation for the China that is to be! The lower classes of society transformed will affect the whole social structure after awhile.

2. Passing to Suchow, the second great center.

(a) Buffington Institute, built up by Dr. A. P. Parker, has been more recently under the care of the Revs. Thomas H. Hearn and W. B. Nance. For a mission school it is fairly well equipped with appliances for teaching the natural sciences, mathematics, and the like. Recently, owing to an urgent demand for English, a new department has been opened and a dormitory built for that class of students. For years the mission has looked to this institution for the training of the native ministry. Some of the most effective preachers we have were educated in this school. Bishop Wilson, on his last visit, thought it wise to transfer the Biblical Department to Shanghai, where Mr. Nance will continue in charge.

(b) The Mary Lambuth Boarding School for girls. Here thirty-five girls are trained as in a Christian home or school; not only in books, but also in cooking, washing, sewing, etc. Here, too, Christian instruction and influence meet to prepare these girls for their mission of light as wives and mothers in future Christian homes. Heathenism is a curse upon the women in the home.

(c) The Davidson Memorial Bible Woman's School. This school has never been more prosperous since it was opened. Converted Chinese women, carefully selected, are here instructed in the Bible and prepared for practical work as Bible women. Going out with their leader, Mrs. Gaither, to the various kinds of Christian work—holding meetings and visiting from house to house—a body of native deaconesses, as it were, is being raised up, who hereafter will prove a powerful auxiliary to the native Chinese Methodist Church.

(d) In Suchow is the interesting Anglo-Chinese Day School, under the charge of the Rev. D. L. Anderson, D.D. It is located at Kung-Hong in the very heart of the great city and next door to his Church. Nothing illustrates more clearly the remarkable change through which the upper classes are passing than Dr. Anderson's English School. Who would have thought ten years ago that the rich and haughty Chinese of Suchow would have sought a "foreign devil," a "Jesus man" to teach their sons? This school has steadily grown, now numbering 90 pupils, most of whom are young men from 18 to 20 years of age. A readjustment of educational plans in the city



DR. A. P. PARKER.

provides for the transfer to this school of the English Department of Buffington Institute.

(e) Fourteen day schools for small boys and girls; pupils, 350. These schools are under the care of Misses Atkins and Martin, who, leaving the compound, are living in a Chinese house in the very center of darkest heathenism with their schools located around in circles. Miss Atkins speaks of seekers at the altar in the little chapel of their principal school. Think of that! What a vision of future blessing it opens! "Seekers at the altar" from among school children in the center of ancient Suchow! Salvation is coming!

3. Nantziang and Kading; total number of pupils, about 500.

(a) Pleasant College and Anglo-Chinese Schools. Miss Rankin says in her last annual report: "There is a wonderful increase of interest in spiritual things. Last year was the best of the nineteen spent in China; there has been a decided change in the attitude of the parents towards the school. An Anglo-Chinese Department has been opened with 227 pupils and new ones coming in." Hear her! "If we do not use this opportunity, the world and infidels will enter and take up the work."

(b) Besides there are eight day schools for boys and girls; pupils, 200. Note this: "These day schools are centers from which Bible women do their work. Mothers, relatives, as well as strangers, are welcomed, and *Bible women return their calls.*"

4. Sung-Kiang. This is a new center recently opened, where four day schools have been started with 75 pupils. It is here we see another illustration of how beautifully the missionary wife and the young lady of the Woman's Board can work together for the same end: the enlightenment of the children and their mothers.

All too imperfect is the foregoing account of our mission schools in China to-day, but space forbids. The intelligent reader will see much between the lines to be noted.

Summing up we find there are, all told, in our China field:

Two male colleges with 467 pupils enrolled.

Three female colleges with 122 pupils enrolled.

Forty-six day schools with 1,224 pupils enrolled.

A few impressions in conclusion:

1. The woman's work, under Miss Laura Haygood and her noble band of associates, supplements and fills out in a most satisfactory way the great work of mission education in China. There is not only magnitude, but all-round variety to our work. All classes and conditions are reached: male and female, the rich and the poor, low classes and high classes alike.

2. The success which these schools have attained is but a moiety of that to come in the new China. No mission of any Church in that field has been wiser in planting its educational system than ours. The results in actual conversions and the strength of the native Churches fully vindicate the broader spirit of missions which includes the mission schools, as well as direct preaching. The Southern Methodist Mission is strongly entrenched in that part of China centering around Shanghai, and if, as a Church, we are true to the opportunities, a most prosperous future waits upon our schools and our chapels.

3. All of those connected with schools, whether of the Parent or Woman's Board, are profoundly impressed and even painfully anxious about the sending of more workers and better equipment to meet the wonderful opening.

4. It may with perfect candor be positively affirmed of all of our mission school people in China, as well as in Japan, that they stand at the farthest remove from the spirit of a cold and dry intellectualism. They have no confidence in mere worldly knowledge as a means of renewing an individual or a nation. But they believe that true Christian enlightenment includes the intellect as well as the heart, and must utilize the school as well as the chapel in pagan lands; that Christianity is inclusive alike of truth and faith, but that whether teaching or preaching, it is the Holy Ghost that makes alive.

The Chinese cannot be expected to renounce education for Christianity. It is not necessary that they should. The new education should hold up the highest ideals and be sanctified by the spirit of master workmen who follow in the footsteps of Jesus Christ. The Church sends teachers under the great commission. In this Twentieth Century Movement will she meet the issue which the stirring events of the past few years force upon her?